

The South African Outlook

FEBRUARY 1, 1957.

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The South African Outlook

No one could tell me where my soul might be.
I searched for God, but God eluded me.
I sought my brother out, and found all three.

—E. Crosby.

* * * *

Parliament Re-opens

The 1957 session of the Union's eleventh parliament was opened on Friday, 18th January. In the speech from the throne the Governor-General outlined the chief government measures which it is hoped to pass this session. Among the most prominent of these are the following : (a) The separation of Europeans and Coloureds on the Cape Province electoral rolls. The Bill will implement the Separate Representation of Voters Act. After the recent court judgment in favour of the Senate Act, its passing is likely to be a formality. (b) Since 1925 there has been no change in the taxes paid by African males. It has remained constant at £1 a year poll tax, or income tax, which relatively few Africans pay. The Government announced that it intends to put such taxation on a "basis commensurate with the considerably higher level of income" now earned by Africans. "Revenue from this source," said the Governor-General, "will be utilised for the general development and in particular the education of the Bantu." (c) The introduction of separate university facilities for non-Europeans. The last measure especially will encounter considerable opposition.

* * * *

The Treason Examination

The preparatory examination on charges of treason of 156 persons and one company continues in Johannesburg.

The earliest days were given up almost entirely to presenting documents which the police had confiscated in various raids. It is estimated that some 10,000 such documents will be presented in court. According to the *Cape Argus*, Mr. V. C. Berrange, one of the counsel for the defence, declared on 9th January that the accused did not propose merely to defend themselves against the allegations made by the Crown. They would not only endeavour to establish their innocence, but they would assert and in due course ask the court to hold that they were the victims of political kite-flying on the part of those responsible for the prosecutions. The defence would try to show that the prosecutions and the manner of their presentation are for the purpose of testing the political breezes in order to ascertain how far the originators can go in their endeavours to stifle free speech, criticism of the policies of the government, and in fact all that the accused believe is implicit in their definition of the often misused word "democracy." Mr. Berrange went on to say that a battle of ideas had been started in the country, a battle in which, on the one side, the accused will allege are poised those ideas which seek equal opportunities for and freedom of thought and expression by all persons, all races and creeds, and, on the other side, those which deny to all but a few the riches of life, both material and spiritual, which the accused aver should be common to all. Mr. Berrange said the Crown apparently alleged that various organisations, said to constitute the national liberation movement, decided to associate themselves in convening a congress for the purpose of adopting and thereafter implementing a charter for the Union, in which, it was alleged, provision was made for a new form of government and state apparatus differing radically from the present ones. The Crown alleged that, in preparing for such a congress, speeches were made by some of the accused and other members of these organisations which indicate that the alleged change in the form of government would be brought about by force and violence. The Crown also alleged that in trying to achieve these ends guidance and assistance would be sought from outside countries or institutions whose object was to establish such a system of Government. The Crown also alleged that the accused, in advocating the establishment of a different and new form of government, encouraged hostility between the Black and the White races.

Mr. Berrange went on to say that the defence would repudiate any suggestion that the terms of the freedom

charter were treasonable or criminal, and would try to establish that the advocacy of the use of extra-parliamentary methods to bring about desired changes did not mean that force, violence and subversion were intended or understood to be essential ingredients of these methods. The allegation that a scheme encouraging hostility between Black and White had been advocated would be shown to be false. Evidence would be led to establish that the people and the organisations concerned had done everything in their power to draw the various racial groups together. Mr. Berrange added that not only did his clients and the organisations to which they belonged preach race harmony, but they went further and called for world peace and the settlement of all international disputes by negotiation, not war. It was denied that the holding of the congress of the people and the adoption of the freedom charter were steps taken in the direction of the establishment of a communist state and a necessary prelude to revolution.

* * * *

On the opening days of the examination some 5000 Africans, many of them bearing posters with the slogan "We stand by our leaders," made demonstrations outside the court. On later days some 1500 were present. Scenes of disorder occurred; some of the police resorted to the use of fire-arms and baton charges. Ultimately, 500 members of the police force were brought in to keep order, and the streets in the vicinity of the court were kept clear of crowds. It is noteworthy, however, that from the time Mr. Berrange outlined the defence, the crowds melted, until only a few Non-Europeans as well as Europeans turned up to the enquiry. It would be interesting to learn the cause that led to so marked a change.

* * * *

The Chief Justice looks back.

In an interview with the *Cape Times*, Ex-Chief Justice A. van de Sandt Centlivres, who retired as Chief Justice of South Africa last month, gave his views on a number of important judicial and legal matters of wide current interest.

Delegated Authority.—Discussing the delegation by Parliament of judicial powers to Cabinet Ministers and Government officials, Ex-Chief Justice Centlivres said that when Parliament passed legislation it could not deal with all the details by way of one Bill. It was therefore customary to empower the Governor-General in Council or a Cabinet Minister to make regulations for carrying out the objects and purposes of the Bill, and it was fairly common to empower public servants to give decisions on matters vitally affecting the individual. Such decisions were not open to appeal to the courts of law in the usual way, and if the official concerned exercised his powers *bona fide* and did not exceed the powers conferred on him

by the legislation, the individual affected had no legal redress. This aspect of modern legislation had often been commented on and judges had frequently expressed concern at the very wide powers that were sometimes given to public officials. The general view in legal circles was that the tendency of modern legislatures to confer such powers on public officials should be very jealously watched. Unlike courts of law, these officials did not exercise their functions in public and there was therefore a danger that some of them might not perform their duties properly.

Jury System.—Giving his views on the jury system, the ex-Chief Justice said that, by trial and error, South Africa had worked out a system of trying criminal cases in which, as far as was humanly possible, impartial justice was administered. To-day, quite 80 per cent. of criminal trials before a superior court took place without a jury, as most accused persons preferred to be so tried. This meant that a greater burden was placed on the judges, for trial judges must give their findings on the facts and could not pass that burden on to a jury. The great merit of the jury system was that it brought the ordinary man and woman into a close relationship with the administration of justice. It made them feel that the people of the country were intimately concerned with the impartial administration of the law of the land. But no institution run by human beings could be perfect, for all human beings were fallible, and a human agency such as a jury might work well in a country with a homogeneous population but work badly in multi-racial countries or in countries where political passions ran high. In South Africa serious inroads had been made into the jury system, but experience had shown that it was in the interests of justice that such inroads should be made.

Compulsory Flogging.—It was a mistake for the legislature to compel the courts to impose flogging sentences for certain offences. It should be left to the courts to decide in each particular case whether flogging was called for. The present legislation making flogging compulsory in certain cases did not add to the dignity of the law because, where a judicial officer found that he was compelled by an Act of Parliament to order flogging but did not feel that flogging should be inflicted, he sometimes suspended the flogging for a year or two years on condition that the accused person behaved himself during the period of suspension. Or the judicial officer sometimes made the law look rather absurd by ordering one cut with a cane.

Immorality Laws.—It was impossible to say with certainty how effective the immorality laws were in checking immorality between Europeans and non-Europeans. From the very nature of things these laws were contravened in secrecy and it was probable that quite a number of contraventions went undetected. However, to judge by

the number of cases that did come before the courts, it was perhaps questionable whether these laws had really achieved their purpose.

Juvenile Delinquency.—In South Africa juvenile delinquency was most prevalent among the non-European population, especially among the Natives. The reason was that proper schooling facilities were lacking for non-European children. Native children ran about the streets, where they picked up bad habits and drifted into the criminal classes. Juvenile delinquency among the non-Europeans raised also the questions of proper housing, sports facilities and other amenities to keep the children off the streets. He did not think that juvenile delinquency was a very serious problem among the Europeans in South Africa. He did not suppose it was any worse here than in other countries such as Britain and the United States.

* * *

The Christian Council

The Executive of the Christian Council of South Africa held a well attended meeting in Cape Town on Thursday and Friday, 10th and 11th January. So numerous were the subjects to be discussed that a full two days were necessary. The Council is giving its active support to various schemes for inter-denominational co-operation. Among these is the follow-up of the conference held last August for the provision of Christian literature for the Bantu of Southern Africa. That conference asked that a commission be appointed to implement the findings of the conference, and this commission is now functioning under the aegis of the continuation committee of the multi-racial conferences held in 1954-1955. One of the requests of the August literature conference was that a meeting of Christian publishers should be held to consider whether an association of such publishers should be formed. This meeting took place on Monday, 14th January, and after full consideration passed the following resolution: "This meeting of Christian publishers notes that following the conference held in August the Commission on Christian Literature for the Bantu has been formed and is functioning. The meeting records its gratification that the Commission provides means for inter-denominational consultation and action. At the same time, the meeting feels that, while it may not be advisable, for the time being, to form an association of Christian publishers, it is desirable that such publishers should be called together for periodical consultation, and recommends that the following persons, under the chairmanship of Dr. Shepherd, be responsible for convening such meetings: Rev. A. E. F. Garrett, Rev. J. E. Persson, Rev. W. J. C. Olwagen, Brigadier P. A. Scott, Mr. J. Semmelink and Mr. F. Zurcher."

It was announced that a joint committee of the Federal Missionary Council of the Dutch Reformed Churches and

the Christian Council was at work in connection with the international study of Christian responsibility in areas of rapid social change—another welcome sign of co-operative effort.

Much consideration was given to the arrangements for the conference to be held in Johannesburg from 27-30 August, the theme of which will be, "The Importance of Family Life."

* * *

There were other tokens of the Christian Council's activities to which we hope to refer in later issues, but two merit early announcement. The past year has seen improvement in the finances of the Christian Council, so that, with increased donations from the Churches and the promise of a sum from overseas, steps were taken for the appointment of a full-time secretary of the Christian Council. It is likely that an announcement will soon be made in this connection. Meantime Dr. A. W. Blaxall (P.O. Box 33, Heidelberg, Transvaal) carries on his devoted work as part-time secretary and treasurer.

It was also noted with gratification that, thanks to aid from Great Britain, the Wilgespruit Centre, of which the Council is the Trustee, is now to have a full-time warden. This centre is attracting more and more attention and support both inside and outside South Africa.

* * *

National Sunday School Convention.

The Forty Second Annual National Sunday School Convention of the South African National Sunday School Association will be held by kind invitation of the Cape Sunday School Union at the Metropolitan Hall, Burg Street, Cape Town during Easter i.e. from the 19th to 22nd April. A cordial invitation is extended to all interested in Sunday School work to attend. Free hospitality will be provided, and an excellent programme is being offered. For further particulars write to the General Secretary, South African National Sunday School Association, P.O. Box 17, Port Elizabeth.

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SOUTH AFRICA'S APARTHEID POLICY UNACCEPTABLE.

By **Dr. J. J. Buskes of Amsterdam, Holland.**
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obtainable

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The State of the Churches

SOMETIMES when Christian men have reviewed the state of the Churches in recent years, they have heard much to engender a spirit of pessimism. From different quarters they have been told how the Church has been losing hold of the people, especially what are known as the working-classes, in a country like Great Britain. Appalling figures have been published of the small percentage of people who attend church on Sundays.

There probably was some truth in these reports, particularly as they applied to certain places. At the same time, it is more realistic to say that to-day the position is improving. Indeed there are many signs of deepening interest and increasing church attendances. Perhaps it would be too much to claim that a religious revival is marking present day life, but there are certainly many features that give encouragement.

We shall enumerate a few facts, particularly as to England and Scotland.

Many would say that the position in the United States of America is even more heartening. In his latest book of sermons, Dr. H. E. Fosdick says: "In this nation now church attendance has reached an all-time high, and, while attendance doubtless varies in different localities—and, as another put it, the easiest way to increase a congregation is to estimate it—it is not untypical that recently in the Middle West I talked with a minister who has three identical services every Sunday morning to accommodate the people."

Two identical services are common in many parts of the United States. Almost the whole of the people belong either to the Christian Church or to the Jewish Faith.

GREAT BRITAIN

The end of last century saw the Churches in England with a tremendous hold on the people. Parliamentary parties had to consider carefully Church convictions, especially what was known as the "nonconformist conscience." But after 1900, and especially during the years following the 1914-18 war, the Churches began to lose hold. There were big drops in membership.

It has been contended that all this was due to certain factors:

(1) Some say it was a reaction against parents who forced their children to go to church, or a reaction against a period when church-going was often merely a sign of respectability. Some say it was due to modern science, and the critical attitude taken to the Bible, for example, by what are known as the "higher critics."

(2) Again, it is contended that the Churches lost hold chiefly because they did not adjust themselves to an industrial society. The Bible sprang chiefly out of an

agricultural setting. Parish churches in England had almost invariably the machinery suitable to an agricultural area. But a new age had come when factories and suburban life had changed the picture, and the Churches did not adjust themselves quickly enough to the new situation. Men found in trade unions and other organisations interests and activities that edged the Church out of their lives.

(3) It is argued that between the two world wars an atmosphere of pessimism developed. Men lost hope. All the enthusiasm of the early years of the century, all the dreams of science making men happy and building a perfect society were shattered by the first world war. The glowing promises of the prophets were not fulfilled, and in the general hardship of depression and unemployment between the wars, Britain suffered a loss of nerve. This prevailing atmosphere affected the life of the Churches.

(4) Some say that the very success of the Churches led to decline. The Church had pioneered in many causes—education, poor relief etc.—had, in short, prepared the way for the Welfare State, and when Government stepped in and took over the services, the Churches did not seem so necessary in the eyes of multitudes.

THE CHANGE

But on many sides, it is admitted, things have changed, or at least are changing.

(a) The Churches have taken a new interest in the working classes and in industrial conditions. This is seen, for example, in the appointment of industrial chaplains. So many factories now have their honorary chaplains. The Church has now a far better understanding of the industrial society which surrounds it. Ministers of religion seek to understand the life of the factory, the community sense the factories develop, the stresses and strains to which the workers are subjected, and they minister to these without any effort at persuading men to go to their churches.

The whole country is full of experiments. Some have failed, but some are succeeding in an encouraging way. The Churches are coming to grips with the problems of a full industrial society.

(b) The loss of nerve has largely gone, partly because of the work of Christian thinkers. There are no longer also the extravagant hopes that the prophets raised before the first world war. It is realised that there are limits to what man can do, but the Churches have recaptured their vision for the future. Someone has said, "They have seen that everything that men do now for God is built into eternity, and even those who believe that the Kingdom of God must come down from heaven are taking much more

seriously the importance of practical action for the establishment of a just society."

(c) The Churches have discovered their place in the Welfare State. They have come to recognise that there are great social services which the State should do, and they are glad that they have at last persuaded the State to do them. And they are seeing more clearly what their own peculiar tasks are.

THE PRESENT SITUATION

The present situation in England is that about half the population would say that they belong to the Church of England; about one-third would claim to belong to the Free Churches; and eight per cent. to the Roman Catholic Church.

These are high figures, and do not represent the number of people who go to church, except perhaps the Roman Catholics.

The fact remains, however, that many who do not attend church have a great respect for her. The other month we had in our columns the following note:

"An American member of the Society of St. John the Evangelist has been visiting Britain, and in an interesting and often amusing contribution to *The Cowley Evangelist* he gives his impression of the position of the Church in England. He says: 'I am much tempted to write back to the States telling of the mighty revival sweeping this country. It would have some foundation in fact. One is continually finding interest in religion in nooks and crannies where one would never expect it—even Westminster Abbey (where, I was told, people who try to say their prayers are severely rebuked). Such religious-monuments-turned-museum are very puzzling to the provincial American, but time convinces him that they do have a pervading religious effect on the people of this country. I heard Billy Graham speak when he came to Oxford, and I have taken part in a pilgrimage to Walsingham, and I was greatly impressed with the depth of the religious response of the crowds on both occasions. But all kinds of people who would take no interest in either, and who, in fact, seldom go to church, seem to retain great respect and affection for the institution. In a new batch of Council Houses near here there has been a door-to-door campaign to raise money for a new church. Every week the callers go around, and they have figured out that 80 per cent of the families that live in the district are regular contributors. I am told of results similar to this in other areas. To me this is far more impressive than any statistics we could produce in the States. We might get a response like this to fight cancer or Communism, but not to build a church.'"

Turning to Scotland, industrial chaplains are now very numerous and active in Scotland. There are also chaplaincies in schools. Almost all schools have their chaplain, generally a minister in the neighbourhood who visits the

school regularly, and often conducts worship in the school or in his church, to which teachers and pupils go.

In Scotland there has been a "Tell Scotland Movement"—an attempt to introduce new methods into congregational and parish life.

The Rev. Tom Allan, Glasgow, Associate Chairman of the movement, reviewing three years' work, said that since the movement began there had been a significant drawing together of the denominations in Scotland. He pointed out that there is a greater willingness to receive the Gospel than at any time since the first World War. More people were attending church than at any time in the past fifty years; contributions to the work of the church were increasing; more students were going into the Ministry and more young people were volunteering for the Mission Field, and there is also evidence of the beginning of a new concern in industry. The Tell Scotland movement had made an impact beyond Scotland, and is being studied as a pattern for other countries interested in a similar mission.

Recently a church census was taken in one typical town—the town of Dunfermline. The following facts and figures were elicited by a thorough canvass:

The total number of households was 11,163.

Percentage of households claiming membership or connection with the Christian Church—68.3.

Not at present members, but showing a definite interest—14.4.

Expressing no preference or opinion—6.7.

Not interested—5.3.

No contact—5.3.

Comparative figures for the various denominations were also obtained. Households claiming membership or connection with the Church of Scotland—47.5.

Membership with Baptists—3.9.

Congregationalists—3.7.

Episcopalians—2.6.

Roman Catholics—5.4.

Other Christian groups—3.3.

Those living in Dunfermline and having connection with a church outside the town—1.5.

The percentage of non-members who are interested in joining a Christian Church—45.

The visitors say they had a very good reception from householders in the town.

Since the last war there has been a major shift of population in Scotland: one million people have gone to new areas. Of these 60 per cent. have moved into areas needing new church buildings. There are in the Church of Scotland at present 46 "church extension charges," seeking to meet the religious needs of new areas, even after other similar congregations have been raised to full status. In the month of September last, five new churches were opened officially by the Moderator of the General Assembly.

Some other facts and figures may be given :

In 600 congregations in Scotland house-to-house visitation has taken place.

In 1954 the membership of the Church of Scotland increased by 15,446 as compared with 1953. Those admitted on profession of faith numbered 45,832. There were 50,126 baptisms, and of these 7,490 were adults—a surprisingly large figure.

Sunday schools have considerably increased in number, in teachers and in pupils. In 1954 there were almost 500

more Sunday School teachers in the Church of Scotland as compared with the previous year. There have also been substantial increases in the numbers of “young communicants” being prepared for full church membership.

Altogether, the picture of what is happening in Britain has its encouraging features. There may be no spectacular revival of religion to record, but what is taking place holds much promise for coming days.

The Story of Abraham

By Elizabeth Manning

ABRAMHAM was nineteen years old, on the threshold of manhood : he was fit and strong and life seemed full of promise, when, right out of the blue, tragedy appeared like a dark cloud on the horizon : the lad was involved in a railway accident, and, in spite of the utmost care and attention in hospital, he lost both his legs.

When he was told the news, he appeared quite dazed at the thought of the bleakness and barrenness that lay ahead, and burying his face in his hands he wept, “I just want to die !” He was frustrated and bitter, but who could blame him ? He was so young and defenceless and had not had time to build up a philosophy to face the stings and arrows of fate.

The Cripple Care Association took him in hand and did their best to lever him out of the gloom in which he was plunged. “We are going to put you in the train and send you all the way to——, 1,000 miles away,” the welfare nurse told him, “and there they will make you two fine good legs so that you can get about almost as quickly as you did before.” The trip bored Abraham so even when fitted with artificial limbs he remained dour and actively anti-social, and back he came even lower in spirits than before. He was admitted as a trainee to the Industrial Training Centre at——and his early days were continuously marked by friction. He quarrelled with the other trainees and with his foreman, because he, made oversensitive by his dual disability, felt they were making mock of him. The training centre, however, opened the door to his freedom. There he saw others as handicapped as he, some of them even more so, overcoming their disabilities in learning a craft, and this fired him with a desire to emulate their example, and he said, “If they can do it, so can I !”

The training centre places great stress on industrial discipline. It was up to Abraham to find his own way to work, in spite of the fact that he could not, to begin with, use public transport on account of being so lacking in mobility. Conditions in the centre are created to parallel

those the workers might be expected to encounter in the open market : the trainees have to be “toughed up” to take life in their stride : unpunctuality and absenteeism are looked upon with great disfavour.

As time went on Abraham's record improved in the most heartening way. Never had he been guilty of being late or absent, and he began to show a marked aptitude for wood-carving which afforded him a splendid opportunity of self-expression. His anti-social attitude began to wear away and he revealed himself to his colleagues as a most likeable fellow.

When he was deemed fit for the open market, he found a job with a firm of plastic manufacturers : here he operated a stamping-out press and made dies, but eight months of travelling from his home to his work on a pair of artificial legs imposed too heavy a strain and he found another billet nearer home.

Abraham is now earning a normal weekly wage and has found a sweetheart : they plan to marry quite soon and settle down, and how different he is today, proudly standing on his own two (artificial) feet, a capable and trustworthy employee with a pleasantly-adjusted outlook on life instead of the helpless, bitter, despondent cripple that first came to the Cripple Care Association !

This is a true story of the rehabilitation of a cripple and it shows what splendid work is being done in this field by the National Council for the Care of Cripples in South Africa and its nine affiliated Cripple Care Associations.

The National Council needs money, a great deal of money, to maintain health services in South Africa on a firm, healthy footing. To replenish its funds, a campaign is held each year for the purpose of selling Easter Stamps. These stamps are sold at one penny each—a trifling sum, you will agree, but how soon these pennies turn into pounds thanks to the generosity of the public ! Last Easter the record total of £36,411 was raised and this Easter the organisers look forward with confidence to this sum being topped by several thousands pounds.

Easter Stamps will be on sale this Easter from 1st March and will continue for several weeks. They may be bought at most post offices and schools, on the streets and in many of the bigger shops.

“They were South Africans”

A FASCINATING BOOK

JUST before Christmas there was published a book* which fills a gap much needing to be filled. The author strikes the key-note when at the beginning he quotes the statement of the late Sir James Rose-Innes: “I have neither Voortrekker nor Huguenot blood in my veins, and the ‘South African spirit,’ as understood by those who extol it, implies a view of the Native question which I cannot share. But I am proud to be a South African and I claim to stand on the same national footing as if my forebears had landed with van Riebeeck or followed Piet Retief over the Drakensberg.”

Mr. Bond’s first chapter is headed, “The Unknown People.” These people are the English-speaking South Africans, who number more than a million to-day and who, he claims, have exerted an influence out of all proportion to their numbers. “With their arrival in the shank of Africa a creative stimulus stirred in one of the remotest and wildest countries of the world. . . . For at least a century these newcomers with their descendants and the succeeding waves of immigrants—British, German, Dutch, Jewish, Greek and Scandinavian—who joined them, played the most creative role in South African history. . . . Their immense contribution towards turning South Africa from a chaos and a wilderness into a thriving modern State has been largely due to their tenacious links with the Christian civilized West—in short, to their well-known ‘dual allegiance’ to Europe as well as South Africa.”

To all this scant justice has been done in the writing of South African history. In that history there is a constant emphasis on the Afrikaners’ endless fight for justice against an unjust British government and against ‘unnatural elements’ in South Africa allied to Britain. “Yet,” contends our author, “this picture makes the rise of a civilized order in South Africa incomprehensible. It conceals the ultimate dependence of the Afrikaner throughout the nineteenth century on the very government and the very ‘unnatural elements’ which are depicted as his inveterate foes. Ironically enough, the cry of Bantu nationalists, who are even more onesided, is that the British subdued their fathers by fair promises as well as by war, then handed them over to the Afrikaans-speaking South Africans.”

With all this as starting-point, Mr. Bond presents a fascinating picture of the English-speaking section’s contribution to South African history. This contribution is

isolated in the book, not in order to deny the work of others but to redress a balance and restore a lost sense of proportion. We are taken over the varied fields of national life and activity—war, government, education, trekking, road-making, railway construction, port construction, farming, church, missions and so on. The book is written in a most engaging style, has not a dull page, and contains many a story of grit and heroism that should not pass into oblivion. No one can read of the doings of Dr. James Rose-Innes, the first Superintendent-General of Education, or of Sir John Molteno’s herculean labours for the railways—to name only two out of a host—without being made vividly conscious of the debt owing by those of to-day to the giants of the past. Happily the book is marked also by a straying into bypaths in which one meets the odd and the individualistic figures that a new country throws up.

Mr. Bond expressly states that many famous names and actions have been omitted: little or nothing is said of the pioneer bankers and merchants who built the trade of South Africa; the men whose skill and vision brought mining and industry to their height have been passed over with barely a mention; the tale of the great Native administrators has been left untold; the fruitful work of the later Christian missions and the famous schools has received little mention, as that of the painters and writers who sowed the arts of the West in the virgin soil of South Africa. This is inevitable if the book was to be kept within reasonable dimensions, particularly in these days of high printing costs. Yet we must confess that amid the handsome tributes to missionaries it seems strange to us that no mention is made of the outstanding contribution of Dr. James Stewart of Lovedale.

There are one or two slight blemishes in matters of fact. The widow of Joseph Williams was not rescued from the Tyumie Valley but from the Kat Valley (p. 20); “Thompson” on the same page should be “Thomson”; the massacre described on page 36 as taking place seven miles from Lovedale was at Woburn, not Auckland; the Amatola Mountains should be Amatole. But these are only “spots on the sun.”

This is a rich book that should be made required reading for every young South African, whatever his racial origin.

R.H.W.S.

**They Were South Africans* by John Bond (Oxford University Press, Cape Town: 22/6).

The Mendi Disaster

(As each February comes round, the "Mendi" disaster springs to mind. On 21st February, 1917, (forty years ago this year), the transport ship "Mendi," while conveying a portion of the South African Native Labour Contingent from England to France, collided with another vessel near the Isle of Wight, and sank within twenty-five minutes. The loss of life, partly due to fog and the extreme coldness of the water, was very heavy, 10 Europeans and 615 Africans perishing. In this anniversary month we reproduce two contemporary accounts of the disaster, one from an officer of the Contingent, and the second from another survivor. —Editor, "South African Outlook.")

I

YOU have heard no doubt of the terrible disaster at sea when 600 of our men went to their last account. They were the last draft, and were off the Isle of Wight at night in a fog when another steamer crashed into them. One might have pardoned, nay expected, a panic, and utter confusion, but not so. Every man as he came up went straight to his appointed place and then stood quietly awaiting orders. The vessel heeled and very few boats could be launched, and by the time she righted the water was level with the decks. The order then came—Each man save himself! So they slipped into the water, in the dark of a foggy winter's night. Still no cries nor panic, but calls from one to another as they swam. Ho! so and so. Where are you? Ho! so and so, where are you? And soon even these voices of the night ceased to be heard. Could everything that occurred that night be told it would be a record of undying fame for our South Africans. One European Sergeant was saved by his men. Two of them found him exhausted in the water. They swam with him, each taking an arm and so kept him up until they at last struck a raft on which fifteen others were already seated. They dragged him on to this and laid him down, half clad, the water washing over them, and he himself thinking that his last hour had come. Still these brave fellows devoted themselves to him. Pressing close beside him they protected his body with their own, while others of them chafed his hands and feet to keep up the circulation. But at last all sense of life and consciousness passed away and he lay as one dead. Next morning he returned to consciousness to find himself in a ship which had picked them up after they had drifted nearly to France. But for his men he would have died twice over. Another man, David Moshesh, of Matatiele, found himself swimming for life and then he found his Sergeant also in the water and exhausted. Him he also helped along till they happened on a raft. To this they clung until the Sergeant became exhausted. David then drew himself up upon it and drew his Sergeant up after him and laid him on the top. A

frail raft it was of iron drums and boards nailed across them. There they lay, no soul nor sign of life all around them. At last the Sergeant's life passed from him. Then David lay alone with the dead. How long after it was he cannot say, but at long last he saw a faint glimmer out upon the waters. Was it help? Was it an illusion? Could he reach it? Better to die swimming than to die sitting there: death awaited him in either case. So leaving the poor lifeless body, he once more cast himself into the water and swam—was it hours that he swam he cannot say. But at length just as he was about to give up, he came up with the light. It was a lantern in a boat and he was saved.

I have the very cream of the S.A.N.L. contingent in my company, 500 splendid fellows, well behaved and steady workers. Of course here and there a waster or a slacker, but this you will find everywhere. They have worked well and earned unstinted praise from those in authority here, we are all consequently much elated: and all go about with our tails cocked.

The marvel is how they have stood the rigours of the winter, the most severe in France for thirty years. The cold we have had makes me still shudder to think of it, now that it is practically past. Chilblains set in and caused great pain. Oh, the agony of feet and hands swollen with the cold and inflamed by chilblains till the slightest touch was torture! Men had to clench their teeth to keep in the cries of pain. Well did I hear these tortures described, and this by an Englishman in high command, as being nigh unto the tortures of the damned. Yet throughout all, no murmuring, no grumbling, but just the plaintive cry, why does not the summer's sun speed its coming?

Man, I am proud of them! I love these dusky children of our own Sunny South. And I thank God every day that I have been able to come over here and share their labours for King and Country.

II

A survivor from the ill-fated *Mendi* sent the following to an English paper:—

Directly the collision happened we were ordered to stand by, and the crew working below—with the exception of those who had already been killed—were on deck in a trice. As I look back the most wonderful part of the whole terrible tragedy was the comparative lack of panic.

Taking it broadly, the black chaps were real grit and, if it is any consolation to the dear ones who have lost them, let it here be told that the majority died like heroes.

Even when life hung in the balance, and the groans of the injured were ringing in our ears, there was a general calmness.

After my experience of that wreck I no longer believe that self-preservation is the first law of nature. Nor would anyone, if they could only have seen how some of the men made efforts to get treasured possessions—maybe the photo of a sweetheart or the last gift of a loving mother—even while eternity stared them in the face.

All too soon they saw that such efforts were hopeless, and that the only hope of life was immediate action. Some tied themselves to rafts and pieces of stray wood. Many just flung themselves over wooden chests, and trusted to the fates as they floated with the current. Many of the brave natives have suffered a hundred deaths in the intense concern they felt for the women and dear ones they had left behind. The intelligence and capabilities of these men are much higher than is generally allowed them.

From the first we felt that the lifeboats were almost useless, although the two which did survive the ordeal proved a God's blessing to many. Afterwards, those who had got safely away in these felt lighter of heart when they learned that a warship was cruising about to pick up others, for the comradeship amongst these blacks is as firm and strong as it is with all our British soldiers.

Some of the men fainted almost at once and went to their long last sleep in happy ignorance of the sufferings

that were going on around them. The intensity of a lifetime was concentrated in those few hours, yet the bravery and calmness of these men was so unspeakably noble that I shall carry the memory of it to my grave.

One of the crew—a fine old salt—who had been across the waters again and again, knew well that he was going his long, last voyage. His cheery mood, his words of courage to those less brave—while he made no special effort to save himself—surely earned him anchorage in the harbour of everlasting peace.

Most of us did the best we could for ourselves, of course, but quite a few unselfish chaps gave up their piece of wood or raft to the ones they thought would be of more use in the world. As for those in charge of the lifeboats, no words of mine could describe their undaunted courage.

The captain behaved like a true Britisher, sticking to his ship until the last. As he plunged into the sea with no one to witness his heroic act, he must have realised that whatever happened to him he had done his duty.

The greaser, who was the last man to be rescued, had a native on the raft with him, but the poor fellow was dead when landed, and the greaser was not far from it, for he had been hours in the freezing cold water.

Reflections on the Quincentenary of the Moravian Church

By Rev. B. Kruger, Director of the Moravian Theological Seminary

IN the year 1957, the Moravian Church all over the world celebrates its quincentenary. On this occasion, all Protestants fittingly remember the first Moravian brethren who in 1457 or thereabouts left the corrupted church of their time and started, in the little village of Kunwald in Bohemia, to approach the Lord without the mediation of men, and to serve him on the sole foundation of the Scripture. In this they were the pioneers of the Reformation and of Protestantism. Therefore, all Protestants have cause to join in the thanksgiving of the Moravian Church and to recall those first Moravians, Gregor of Prague and his friends. Inspired by the teachings of Wyclif and Huss, they made the breach through the wall of the medieval papal church towards the living word of God, and won the freedom from the fear of men, the freedom to live under the Lord in his Kingdom.

But the occasion calls not for grateful remembrance only. It confronts us with the question: Have we still to-day such an immediate contact with the living word of God, do we still experience this freedom, or are we again behind the walls of man-made institutions in our Protestant churches? Is the breach which has been made by these pioneers for us still the way out of dead customs and

traditions into the kingdom of the living Christ? Do we follow the road which the first Protestants have cleared? Surely, the best way for us to remember and to honour them, is to tread the road ourselves which they have opened. I wish to show on three points the implications of this venture.

1. THE PRIESTHOOD OF CHRIST

When Gregor of Prague and his friends became disturbed in their conscience about the state of affairs in church and state and in their own lives five hundred years ago, they began by searching for a good priest. For in the hands of the papal priests was the key to heaven, the power to forgive sins or to retain them. Through the administration of the seven sacraments, they were the mediators between God and the people. But these same priests were polluted by many sins, even public ones; they gave a bad example to their flocks. Therefore, the brethren in their embarrassment searched the whole of Bohemia and Moravia for a good priest, into whose hands they could safely entrust the care of their souls. But they found not even one. At last, they broke through all the traditions and conceptions of their time and appealed to

Christ directly, to be their priest in person. In Kunwald, they experienced from 1457 onward His living presence and guidance. Out of this experience, they gained a remarkable boldness and joyfulness for the cruel persecutions which were soon to follow. It is true, they continued to make use of the services of the priests and later even chose their own ministers. But in their conscience they were no longer bound to any human priesthood but only to Christ himself. Right through the confusion of the religious life of their time, they embraced the Lord himself as their one mediator.

This venture is clearly the same as the one indicated by St. Paul in Hebrews 10: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Therefore, in remembering these first Protestants in 1957, we are called to follow their example and to approach Christ boldly as our one mediator in full assurance right through the wall of the fear and the honour of men.

2. THE LAW OF CHRIST

The first name by which the brethren called themselves in Kunwald, was "brethren of the law of Christ." They wanted it to be their distinction that they followed the clean and simple law of Christ, namely the New Testament, in place of the corrupted laws of the church and the state. It had been Wyclif and after him Huss who had challenged the church to return to the law of Christ. The brethren now applied this to their community in all things. The whole of the New Testament came to life in Kunwald. The messengers went out two by two in poverty and simpleness according to Christ's command in Matthew 10. Church discipline was applied in three stages according to Matthew 18. The first ministers were chosen after prayer by means of the lot just as described in Acts 1. They came into collision with the state because they refused to swear, as Christ had commanded: "Swear not at all" (Matthew 5). And the official church authorities suspected and condemned them because they celebrated Holy Communion in a very simple manner on the sole foundation of the sacramental words of Christ. We notice, of course, that their understanding of the New Testament was rather literal; it was still the time of the prereformation, the great reformers, Luther and Calvin, were still to come. But the main thing is: they applied the law of Christ in faithful obedience step by step to their lives and their fellowship as well as they understood it.

In this, they were not prepared to compromise. Gregor

wrote from prison: "We are firmly resolved to be guided by the gospel and by the example of the Lord Christ and the holy apostles in gentleness, poverty, patience and love for our enemies." And on another occasion they decided "to leave unnoticed all writings which contradict the divine law. Rather, we want to content ourselves with the Holy Scripture and to adjust ourselves to the divine law." Even in the mountains of Reichenau, where they dwelt in caves for years during the persecution, they devoted their main energy to the study and the application of the law of Christ. The great freedom which had been granted to them, to approach Christ as their only mediator had bound them firmly and exclusively to him and his word. Their strict obedience is just as remarkable as their bold faith: no compromise with the world, even if you have to die for it.

I put it in the words of St. Paul: "We bring into captivity every thought to the obedience of Christ." Indeed, the New Testament is not only the gospel, the glad tidings, but it is as such also the law of Christ; it disciplines us; we hear therein the commanding voice of our Saviour, who rules His people and subjects them to His will for his service. This is a second lesson which those first Protestants give us on the occasion of the quincenary: they call us to strict, uncompromising obedience towards the law of our Saviour.

3. THE BODY OF CHRIST

We have still to consider a last feature of the events five hundred years ago. Those first Protestants experienced the reality of the body of Christ. By accepting Christ directly as their priest and obeying his law together, they became a brotherhood, a unity. That was an essential part of their experience in Kunwald: The word of Christ "Where two or three are gathered together in my name, there I am in the midst of them," became a reality. They realized the priesthood of Christ and applied His law in this manner. They gathered and prayed together, they consulted the word of God and discussed it until they were of one mind about the point under discussion; then they accepted and applied it joyfully. Sometimes, they dispersed for a time after a preliminary gathering, each one to fast and to pray for himself about the matter; then they gathered again: the mind of everyone was directed towards obeying the will of the Lord, and in this manner, they became one in Him. For instance, the election of their first ministers was preceded by two preliminary gatherings, months ahead. Then, after they had become unanimous about it, they still submitted this important decision to the lot. Thus, the body of Christ became a reality in their gatherings. He was the Head, and they were His members, joined unto one body by His spirit. Their chapels are called "abor," which means "gather-

ing" in Czechoslovakia from the first time up to this day. They called one another brother and sister, and they called their church "Unity." The singing of hymns became an important part of their gatherings. The fellowship of the people of God was their life. In this fellowship, He was present and ruled His people as the head of the body.

This, then, is a last lesson from the brethren for us to-

day: They remind us of the last will of Christ, as expressed in His high priestly prayer according to John 17, that all his followers should be one in Him. In seeking and proclaiming this unity wholeheartedly and in removing strife and envy amongst Christians, we celebrate the quincenary worthily.

The Freedom Charter—Full Text

(In the preliminary examination of 156 persons and one company accused of treason, frequent reference is being made to the "Freedom Charter." We believe our readers will be glad to have the full text of the Charter, so we reproduce it below. —Editor, "The South African Outlook.")

WE, THE PEOPLE OF SOUTH AFRICA, DECLARE FOR ALL OUR COUNTRY AND THE WORLD TO KNOW

THAT South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people; That our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality; That our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities; That only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief; And therefore, we, the people of South Africa, black and white together—equals, countrymen and brothers—adopt this Freedom Charter. And we pledge ourselves to strive together, sparing nothing of our strength and courage, until the democratic changes here set out have been won.

THE PEOPLE SHALL GOVERN!

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws; All people shall be entitled to take part in the administration of the country; The rights of the people shall be the same, regardless of race, colour or sex; All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!

There shall be equal status in the bodies of state in the courts and in the schools for all national groups and races;

All people shall have equal right to use their own languages, and to develop their own folk culture and customs; All national groups shall be protected by law against insults to their race and national pride; The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime; All apartheid laws and practices shall be set aside.

THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH!

The National wealth of our country, the heritage of all South Africans, shall be restored to the people; The mineral wealth beneath the soil, the Banks and monopoly industry shall be transferred to the ownership of the people as a whole; All other industry and trade shall be controlled to assist the well-being of the people; All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!

Restriction of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work it, to banish famine and land hunger; The State shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers; Freedom of movement shall be guaranteed to all who work on the land; All shall have the right to occupy land wherever they choose; People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

ALL SHALL BE EQUAL BEFORE THE LAW!

No-one shall be imprisoned, deported or restricted without a fair trial; No-one shall be condemned by the order of any Government official; The courts shall be representative of all the people; Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance; The police force and army shall be open to all on an equal

basis and shall be the helpers and protectors of the people ;

All laws which discriminate on grounds of race, colour or belief shall be repealed.

ALL SHALL ENJOY EQUAL HUMAN RIGHTS !

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children ;

The privacy of the home from police raids shall be protected by law ;

All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad ;

Pass Laws, permits and all other laws restricting these freedoms shall be abolished.

THERE SHALL BE WORK AND SECURITY !

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers ;

The state shall recognise the right and duty of all to work and to draw full unemployment benefits ;

Men and women of all races shall receive equal pay for equal work ;

There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers ;

Miners, domestic workers, farm workers and civil servants shall have the same rights as all others who work ;

Child-labour, compound labour, the tot system and contract labour shall be abolished.

THE DOORS OF LEARNING AND OF CULTURE SHALL BE OPENED !

The Government shall discover, develop and encourage national talent for the enhancement of our cultural life ; All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands ;

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace ;

Education shall be free, compulsory, universal and equal for all children ;

Higher education and technical training shall be opened to all by means of State allowances and scholarships awarded on the basis of merit ;

Adult illiteracy shall be ended by a mass State education plan ;

Teachers shall have all the rights of other citizens ;

The colour bar in cultural life, in sport and in education shall be abolished.

THERE SHALL BE HOUSES, SECURITY AND COMFORT !

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security ;

Unused housing space to be made available to the people ;

Rent and prices shall be lowered, food plentiful and no-one shall go hungry ;

A preventive health scheme shall be run by the State ;

Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children ;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres ;

The aged, the orphans, the disabled and the sick shall be cared for by the State ;

Rest, leisure and recreation shall be the right of all ;

Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

THERE SHALL BE PEACE AND FRIENDSHIP !

South Africa shall be a fully independent state, which respects the rights and sovereignty of all nations ;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation—not war ;

Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all ;

The people of the protectorates—Basutoland, Bechuanaland and Swaziland—shall be free to decide for themselves their own future ;

The right of all the peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close co-operation.

Let all who love their people and their country now say, as we say here : “ These freedoms we will fight for side by side, throughout our lives, until we have won our liberty.”

IN MEMORIAM

JOHN MACDONALD MACTAVISH : 19. 1. 1956.

Your passing, like a blinding pain,
Had left us sightless ; to see again
In right perspective and to find
The treasures that you left behind :
The Word you took to foreign parts,
The lamps you lit in human hearts,
Your golden glow to commonplace
By alchemy of truth and grace,
Have dried our tears—our blindness brief—
And gratitude has tempered grief
For brother-love and glimpse of Heaven
By your own example given. —*By one of the many.*

South African Methodism and her continuing Missionary Obligation

Address to the Representative Session of Conference in Cape Town on Monday, October 22nd, 1956 by the President

By Rev. Wm. Illsley

LIKE many great movements South African Methodism had a small, simple beginning. Sergeant John Kendrick, stationed with the British occupation forces at the Cape in 1806, gathered a few soldiers together, testified to his conversion, and established preaching services. That acorn planted in Cape Town 150 years ago has become a towering oak under whose spreading branches, according to Government statistics, 1 $\frac{3}{4}$ million people of all races find spiritual succour and shelter. Between these two historical facts lies a romantic story of struggle, sacrifice and triumph. There is no need for me to recapitulate in detail the courage and consecration displayed by our pioneer missionaries, their wives and converts; no need for me to assess the cultural and educational value of a witness that began by teaching backward people how to read, then supplied them with the Word of God in their own tongues; no need to estimate the revolutionary impact of the good tidings on primitive tribal life and its transformation into law-abiding communities; these facts are written indelibly on the pages of South African history and are gratefully imbedded in the minds of our people. Names like Shaw, Thelfall, Links, Jager, Broadbent, Archbell, Liritsagae, Magatta—to mention only a few—will never fade from our memories. Something of the quality of Methodism's witness is revealed in an early convert's testimony: "When I think of the love of God in the gift of His Son, and the sufferings of Christ for me, *my thoughts stand still, and I am dumb.*"

We honour our fathers and mothers in the faith who went through perils and privations to offer Christ to those living in superstition and sin; we honour them for the spiritual oases they established in arid deserts; we salute them for their indomitable courage and unswerving faith in God. We honour their memories best, not by praising their great achievements nor by an outburst of denominational pride, but by going forward to complete their unfinished task. Just as they fearlessly faced savage, barbarous people we must face savage, barbarous policies which threaten the very heart of our gospel, policies put forward by people living in the darkness of human pride and prejudice.

The story is told of Spurgeon looking at the profile of Lord Byron's statue in Trinity College Library, Cambridge. "What a fine intellectual countenance, what a grand genius!" he commented. "Come round to the other side, sir" invited the librarian. He went round and,

with startled horror, exclaimed: "What a demon; there stands the man who could defy the deity!" That, unfortunately, is a picture of S.A.! On her sun-kissed side she has a New Testament face; on her sin-blistered side she has, to use a Galsworthian description, "a face made of the broken commandments," a face that defies the deity Himself. It is true that beneath the encrusted pattern of hard, hostile race relationships there are thousands of bridges of happy human fellowship across the colour line, many of which are erected and maintained by vociferous supporters of "baasskap" and apartheid. But I confess I was stumped for a reply when asked in England whether I thought these bridges would hold when the pent-up storms of human wrath burst upon them. Bridges of kindness are not enough; they must be supported by pillars of justice before the traffic of love can move safely across them.

The continuing missionary obligation of our multi-racial Church is to spread scriptural holiness throughout South Africa by changing its moral and spiritual climate, and by changing the lives of individuals of all races.

A climate has been described as that assembly of conditions in which things grow—or do not grow. In the frozen north and in the desert wastes nothing prospers. In stony ground and on barren soil the good seed finds no sustenance until by irrigation and afforestation the desert is made to "blossom as the rose." No unbiased person can deny that our climate is not conducive to the free growth of non-whites towards their full stature in Christ. There is a "God-denying" look, a frost-bite which arrests development. Because of the anti-social acts and attitudes limiting the freedom of the majority of our population, the rest of us come under the fire of criticism from all parts of the civilised world.

South Africa is sensitive and uneasy under the spotlight of world criticism. Overseas critics are warned not to intrude in our domestic affairs. This laager mentality reminds one of the Hindu who was shown microscopic slides of the water he was drinking from the sacred Ganges, water so full of dirt and disease germs as to constitute a menace to his health. He didn't thank the scientist for warning him of the danger to his life; he promptly smashed the microscope! It is this kind of re-action to world opinion that lays our rulers open to the charge of having a bad conscience. Instead of trying to smash criticism they

would be well advised to eliminate the germs contaminating the climate.

The curse of European S.A. has been its attempt to make non-European South Africa feel inferior. It is a mistake to try and make others feel inferior; that is why some Afrikaaners hate the British, and why some Africans hate the whites. We Methodists refuse to acknowledge this division of human society because we know in our hearts that such divisions of superiority and inferiority are false. God has made of one blood all nations of men to live together in unity.

The policy of apartheid, from which stems all the discriminatory acts of this and previous governments, is responsible for contaminating our climate with a whole range of deadly evils, varying from common, cruel discourtesies to the denial of basic human rights. In his book *Freedom, Loyalty and Dissent* Professor H. S. Commager, of America, says that "rights of life and liberty are inalienable; these are not something the government graciously confers on men... *any conduct of the State that impairs the dignity of man is dangerous.*" This writer's description of "guilt by association" might well fit apartheid. "It is pernicious in principle, in application and in consequences. It is based on suspicion and fear, on ignorance and bigotry, on arrogance and vanity."

We are witnessing the outworking of this pernicious policy, not merely in restricting growth towards Christian personality, but in aiming at a "development" which points the Africans back along the track of tribalism. Dr. Ben Marais, Professor of Theology in Pretoria University, declares that development of Africans "along their own lines and against their own background" as recommended by the Tomlinson Commission "could result in a return to heathenism." The London *Times* said that some of the proposed measures of this Commission "appeared like rolling rivers backwards." This backward trend in the apartheid policy was neatly exposed when we were laying the foundation stones of our Moroka Institution. Dr. van Rensburg, Administrator of the O.F.S. Province, urged the Africans not to be cheap imitations of the whites, but to develop on their own lines, adhering to their primitive customs and characteristics. He was followed by Chief Fenyang who said; "I don't quite understand what Dr. van Rensburg means by developing on our own lines. Where are these lines? Does he mean that it would have been better if Dr. Moroka here had been a Witch Doctor instead of a Doctor of Medicine?" There was no answer. There is no answer, because that is exactly what developing on their own lines would mean.

The Minister of Native Affairs, introducing the Bantu Education Bill, said that "if the native, in any kind of school in existence, is being taught to expect that he will live his adult life under a policy of equal rights he is making

a big mistake." "There is no place for him in the European Community above the level of certain forms of labour." It was because of statements of this kind that we objected to the Bill. Dr. Nhlapo commented: "If a man told me that he disliked my way of living so much that he would poison me at the first opportunity he got, I would be most unwilling to accept any food that he offered me—however good the food might be." Both Africans and Europeans saw this Bill as the offer of Christmas Pudding with arsenic sauce! It was only when we saw it assuming a better shape and spirit in the Act and in the syllabus that we saw possibilities of co-operation as in the best interests of the Africans. There are features that are objectionable; but in Hostel Institutions, we are free to exercise our Christian witness as before. We do not and we dare not share in giving a specially "tailored" education to fit an African child for a predetermined status of subordination. We shall continue whatever government is in power, to lay ourselves open to the charge laid against Martin Luther of "inciting social revolution by putting little people in mind of their prodigious dignity before God." We shall do this, not because we enjoy or find it easy to defy the Government, but because we know it is better to obey God than men. It is significant that the Bantu Education Journal for March 1956, the mouth-piece of the Government, published a statement in direct contradiction to those politicians who try to belittle the African's mental capacity. "The Bantu child comes to the school with a basic physical and psychological endowment which differs so slightly, if at all, from that of the European child that no special provision has to be made in educational theory or basic aims." If this is true, why all this elaborate machinery to provide Bantu education as distinct from all other education?

In the enforcement of the Group Areas Act we see another inhuman attack on the freedom of the individual. We are grateful to Dr. Webb for protesting against these removals which involve tens of thousands of non-Europeans in hardship and financial loss, and cause many to pull up their roots and start afresh in old age. Our Government sometimes does the right thing with the wrong motive and by the wrong method! Some of the shanty-towns needed demolishing and their inhabitants needed better houses and more salubrious areas; but when such removals are for the benefit of Europeans, and when non-Europeans are pushed around like cattle, without consultation or consent, and when they suffer financial loss without adequate compensation, then we have both a right and a duty to protest against such denial of basic human rights.

* * * *

It must not be forgotten, however, that the malady from which our country suffers most goes deeper than social,

political, economic and racial disabilities; it goes right down into the souls of the whites and non-whites alike. In our championing of the non-Europeans we must never lose sight of their own contribution to the pitiable plight in which many are to be found. They have their rights but they also have their responsibilities. The superstition and savagery, vice and violence, rapings and ritual murders, the intemperance, immorality and infidelity which they share with their European counterparts cannot be put right by acts of parliament. The State can deal with food, houses, education, work and recreation, and may provide for almost every physical contingency between the womb and the tomb; but it cannot deal with the sins which separate us from God, nor in the final analysis with the things which separate us from one another. We must look elsewhere for remedies.

Many are looking out for a man, or a party, with a Moses-rod to lead us through our Red-Sea difficulties into the promised land. All who have appeared on the horizon thus far have failed to fulfil their promises. To-day in this land of "Good Hope" hope is in very short supply. I must confess that on the human level I see very little hope. On the spiritual level I see glimmerings here and there which may indicate a break through of the dawn. One of the most significant things that is happening is the manner in which the shadow of the black man is moving rapidly across the consciences of our D.R. brethren. The public utterances of Dr. Ben Marais, Ds. C. B. Brink, Professor Keet and others are indications that many Afrikaners are deeply concerned to bring a spiritual solution to the race problem.

It is our duty and privilege as Methodists to share with other churches in initiating a revival of religion which shall change the moral and spiritual climate and turn our nation back to God. That great Christian statesman the late J. H. Hofmeyer said: "I do not regard political or economic changes as the primary factors in bringing into being the brave new world of our dreams. I believe that the most important changes must come in individuals, in a moral and spiritual re-birth."

The conditions prevailing here in this 20th century are not unlike those in 18th century England. Political turmoil, social strife, mental and moral disquietude, industrial unrest, backward people surging upwards, thrusting out to claim their God-given rights, volcanic rumblings in the air, threatening to burst out with disastrous effects over the land. Historians agree that England was lifted out of its ignorance and vice, and saved from the revolution that overtook France, by the unwearied labours of the Wesleys; that the revival initiated by them changed the face of England and did more for her than all the brilliant military victories organised by Pitt. The French-Jewish historian

Prof. Halevy, analysed with great thoroughness the social and political conditions of England at the close of the Napoleonic wars in order to find why England progressed in the 19th century more than any contemporary European nation. He found it in the fact that in 1739 three clergymen began preaching the Gospel in the open air. And there was such a quickening of the mind and spirit of the ordinary English people, that British progress must be attributed to their elevation of character. So much is he convinced of the Wesleys' influence on the social life of English people that he feels *the resolutions of the Methodist Conference are as important to an understanding of the development of England as the legislation of the House of Commons*. This high tribute to the influence of Methodism is supported by Prof. Whitehead, the distinguished English philosopher, who said: "Halevy has made out his case!"

Perhaps the highest tribute to Methodism was paid by one who declared that the achievements of John Wesley surpassed those of Napoleon Bonaparte, for whereas the little French corporal could "stamp soldiers out of mud" the dynamic English clergyman "fashioned saints out of slime!" During the past 150 years South African Methodism has followed a pattern similar to that in England: scriptural holiness has spread throughout the land, communities have been changed, homes hallowed, and out of the filth and off-scouring of the earth God has created a new aristocracy of men and women in whom the breath and beauty of heaven abide.

Can Methodism make as dynamic an impact on the life of this country to-day as it made on 18th century England? Some such religious impact *must* be made, and some such change *must* be effected or we can write "Ichabod" over the South African scene. I believe the choice before us to-day is that of "making soldiers out of mud" or "fashioning saints out of slime." It is as straight and simple as that.

Our main concern as Methodists is not with the world news, but the good news, and we believe that the only effective answer to atheistic Communism, greedy capitalism, arrogant imperialism, narrow nationalism, rapings and ritual murders, tsotsi-ism, chesachesa, mau-mau-ism and all other ways in which men get at each other's throats; the only effective answer is the way of Christ, the way of redeeming love, the way of evangelism, and spiritual renewal. Such revival starts invariably, as it did in early Methodism, with one man's experience of the warmed heart, and his testimony to the same. A South African revival could begin with you; or with me. It could begin here; it could begin now.

New Books

An Account of a Journey into Transorangia and the Potchefstroom Winburg Trekker Republic in 1843 by the Rev. John Bennie, edited by D. Williams. (A. A. Balkema, Cape Town 10/6).

This monograph by the head of the Department of History of the University College of Fort Hare is a unique publication. Manuscript documents of the early history of the Orange Free State and Transvaal are comparatively scarce. Amongst the Bennie MSS. in the Howard Pim Library of the University College of Fort Hare lay an incomplete account of a long journey undertaken in 1843 into the Orange Free State and the Transvaal by the Rev. John Bennie of the Glasgow Missionary Society. Mr. Williams has edited this MS. with great care, and has supplied a valuable introduction and many illuminating notes. It is a fascinating picture that we have presented of the country as it then was, with its sparse population, numerous wild beasts, and special features, like the clusters of stone huts of Vechtkop. The editor is to be commended for rescuing this MS. from oblivion, and giving it to the public in so scholarly and attractive a form. Many will be grateful also for the Bibliography furnished at the end.

There is one slip: in the Introduction (p. VIII) "the appointment of John Bennie as missionary to Kaffirland in 1818" obviously refers to John Brownlee.

R.H.W.S.

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Thinking Life Through, by Bishop Fulton Sheen (London: Peter Davis 12/6).

The Auxiliary Roman Catholic Bishop of New York is popular as a television broadcaster of talks on life and its problems; and this is the third volume of his addresses to have been published. It comprises twenty-five talks, of which some may have been a little difficult to follow unless some pictorial mode of illustration was employed (and that this was done is suggested by the blackboard with its attendant angel-imp that recurs so pleasingly in these pages), but of which all are lighted with the neat phrase, the awakening contrast, and quite frequently the humorous tale—complete with pointed sting. The topics discussed defy easy grouping: world tensions, personal disciplines, social and religious problems are all considered. Yet in them all it is the person directly addressed whose bewilderment is kept constantly in mind. The talk on the Hydrogen Bomb deals with its psychological, not its physical or military or economic effects; "Lesson One in Economics" focusses the spot-light upon the responsibility of the individual; the discordant note in "The Russian Lullaby of Coexistence" is that its basis is fear, not love... In an early talk Bishop Sheen says, "The

open mind is no more important than the open mouth. Unless the mouth shuts on something, the body is never nourished. Unless the mind shuts on truth, it is never at peace," and all his endeavour is to induce his hearer to grasp the facts, the reality, the truth in each situation, dilemma, quandary, challenge, and to make a decision about them, the right decision. He succeeds very well—the talks are helpful as well as entertaining: but the book is to be read, not all at a sitting, but as doubtless the talks were heard, at the rate of one a week.

N.N.S.P.

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New Horizon at Tzentzenhuaro, Unesco 2/- pp. 33 + illustrations.

When the Mountains Move, Unesco, 3/6 pp. 69 + illustrations.

These two pamphlets give fascinating accounts of some of the work of Unesco. Though their scene is Mexico and South America, the lessons they teach are universal. It is mostly the tale of the human spirit, of the faith that moves mountains, tackling the basic problems of uplifting backward people.

At Tzentzenhuaro a village is shown awakening from the sleep of centuries with the stress on the human problem of confidence as ultimately more important than technical skills. The other deals with several countries' uplift problems, but also Unesco help in scientific research into Cosmic rays in Brazil. A young priest in Colombia in seven years built up a system of radio lessons for 200,000 people through 6,000 simple battery receiving sets and hopes in a year with 10,000 more sets to reach over 1,000,000 people: he says of the application of his methods elsewhere "no man can undertake an apostolate unless he brings to it faith, a spirit of sacrifice, generosity and disinterested love." Unesco is fortunate in the dedicated character of the people described as helping in these projects.

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The Country Parson and Selected Poems, by George Herbert. (S.C.M. Press: 8/6).

This volume is a most attractive addition to the series "A Treasury of Christian Books." George Herbert turned his back on the Stuart court at Whitehall in order to become the rector of a country parish. His prose work "The Country Parson: His Character and Rule of Life" is justly famous, as are also his highly individual poems. As always, Dr. Hugh Martin furnishes a commendable introduction.